THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Remember that thou magnify His work, which men behold. Every man may see it; man may behold it afar off." JOB 36: 24-25.

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DIVINE GUIDANCE INDISPENSABLE*

RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

IN THIS WORLD of sin and darkness there is urgent need for divine guidance. Our Creator, fully conscious of this need, has liberally provided for it, and desires that all mankind shall have the benefit of the same to the very fullest extent. At no time from the very beginning has He left the world without it.

He gave us eyes that we might see and ears that we might hear and hearts that we might understand. He has thus endowed us with all our natural senses that we may not stumble, but rather that we may avoid the pitfalls and snares that beset us in our journey through this life.

Consider for a moment the dire calamity of being blind or deaf, not able to look out into our surrounding world, not able to see an impending danger nor to be warned of an approaching disaster. How grateful we should be that we have been thus endowed with these divine attributes by means of which we escape from so many dangers. But there are those who having eyes yet they see not, and having ears yet they hear not, and having hearts and yet they do not understand. There are dangers and pitfalls and snares that lie in the pathway of our earthly career far greater and more dangerous than those that threaten us with bodily harm.

In one of the revelations of the Lord to Joseph Smith, the Latter-day Prophet, the declaration is made that "the spirit and the body are the soul of man." What a plain, a clear and easily understandable definition is here given of what had pre-

*Address delivered over Radio Station KFPT, Salt Lake City, Utah, Sunday, January 25, 1925.

viously been so vague and mysterious. The spirit that came from God and the body from mother earth constitute the soul. The body derives its food, without which it could neither live nor grow, from the natural elements of the earth from which it came. The spirit receives its nourishment from God from whom it came. The body is susceptible to many disorders and diseases—ailments of many kinds, too numerous to mention, but they may be summed up under one general heading, "sickness." The spirit, too, is susceptible to many disorders and diseases—all kinds of maladies: lying, cheating, misrepresentation and fraud, stealing, debauchery and even murder—the whole category of crime, spiritual disorders too numerous to mention, but all may be grouped together under one general heading, "sin." What sickness is to the body, sin is to the spirit.

How grateful we should be for the physician who ministers to our bodily ailments, and applies the needed remedies for our recovery. But oh, how far more grateful we should be for the Great Physician who sits enthroned in the heavens at the right hand of God, who has the remedy for every ill both natural and spiritual—the Gospel of the Lord Jesus Christ, a genuine panacea for suffering humanity!

We sometimes see unfortunate people who, through sickness, accident or otherwise, have been frightfully disfigured—a broken jaw through the kick of a horse, an eye knocked out, or a dislocated nose. We exclaim: "What a fright! How hideous!" But not half so hideous is he who has been thus bodily disfigured and maimed for life as he who is spiritually deformed. No religious impulses, no reverence for God or holy things, his spiritual sense of hearing deadened, his spiritual vision destroyed. How hideous and repulsive! What a terrible deformity!

These are they who having eyes see not, and having ears hear not, and having hearts do not understand. They can not see the things of God, yet look where they will He is there in evidence, revealing Himself in all His creations. They can not hear His voice and yet it reverberates throughout the universe; they can not listen in to that "still small voice," which we sometimes call our conscience, whispering softly to our inward souls, saying "This is the way, walk ye in it."

It is truly a great misfortune to lose the use of our natural eyes, but how far greater is the loss of our spiritual eyes, for as we read "Where there is no vision, the people perish." In further consideration for the needs of man God has raised up prophets in different ages and dispensations of His providence, and particularly when He has had a special message to deliver in the carrying out of His purposes. The Prophet Amos tells us "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Yes, we need prophets and apostles; and at no time has this

need been greater than it is now. We need holy men who can speak and write as they are moved upon by the Holy Ghost; wherefore the Lord has sent them to us for our divine guidance. But the prophets have been stoned to death and the apostles have been martyred; but their testimony, which has been sealed with their blood, comes ringing down through the ages, declaring and preserving in Holy Writ the knowledge of the only true God and Jesus Christ whom He hath sent, pointing out the way of life and making it so plain that a wayfaring man though a fool need not err therein.

Again, we read in the Book of Job: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." This is universal. The Lord is striving with all His children. It is the spirit that quickeneth every soul that cometh into this world. Whatever knowledge or understanding man has obtained, it has been through the inspiration of the Almighty. All discoveries and inventions that have contributed so greatly to the marvelous civilisation of the present day have come to us from that same divine inspiration. Men have not always, however, been willing to admit it, and someone has said: "No, it's not inspiration, it's perspiration." This is only half true. It is both inspiration and perspiration. Surely the Lord can best use those who work and study in their search for truth. It does not detract from the honour due to the inventor to say that God has used him as His instrument in bringing truth to light.

That reminds me of the incident of Archimedes, a certain Greek philosopher, who was engaged in the study of specific gravity. On one occasion he was bathing in a pool of water when he observed that his body in the water seemed much lighter than when out of it; and at once, as with a sudden flash, the principle of specific gravity occurred to him. He was so elated over this discovery that he immediately rushed out into the street, crying with a loud voice, "Eureka, Eureka, I have found it." The inspiration of the Lord had given him understanding.

As stated before, this is a universal blessing enjoyed in greater or less degree by all mankind, believers and unbelievers, the good and the bad. This, too, is divine guidance, but if we are to obtain a knowledge of the things of God and secure eternal life in His presence, it will be necessary to receive a special bestowal of His Spirit—which can only be secured through the cleansing process of the Gospel—even the gift of the Holy Ghost, which will not dwell in an unclean tabernacle.

Let me now call your attention to a few expressions found among the revelations of the Lord to the Prophet Joseph Smith: "The glory of God is intelligence." "It is impossible for a man to be saved in ignorance." And again, "A man is saved no faster than he gains knowledge." These aphorisms are in perfect accord with the words of our Saviour when He said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

How then may we obtain this knowledge so essential to our salvation, which to have is eternal life itself? Herein again we need divine guidance. We need the constant companionship of the Spirit of God, the gift of the Holy Ghost. I quote from Paul's epistle to the Corinthians: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." It is therefore clear that we must obtain the gift of the Holy Ghost. How may we secure it?

Latter-day Saints, and perhaps many are now under the sound of my voice, are familiar with the law by which this priceless gift may be obtained; and those who are not of our faith should not be ignorant of it, for it is plainly set forth in the Bible, which is the word of God. Read the words of the Apostle Peter to the multitude, on the day of Pentecost, to whom he had been preaching Jesus and Him crucified until they were pricked in their hearts and came and asked him and the other Apostles: "Men and brethren, what shall we do?" This is the all-important question, and Peter seeing they had faith, replied: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But is this real, and can this gift be bestowed upon men, and if so, how? Indeed it is a reality and it can be conferred upon those who have been through the cleansing process of the Gospel, upon repentant, baptised believers by the laying on of hands of those only who have been divinely commissioned to perform this sacred ordinance, as the Scriptures so abundantly verify.

It is through the possession of this gift that man may regain the presence of God. This is indeed divine guidance without which no man can ever obtain eternal life. It is utterly impossible to be saved without it. To reject it is to reject the Gospel of Jesus Christ in its entirety. Not only is it essential that we shall obtain this gift, but we must also retain it through right living, for the Spirit of God will not abide in an unclean tabernacle. We can retain it so long as we retain the remission of our sins by turning away from them, and not one moment longer.

As to the reality of this wonderful manifestation of divine guidance, let me cite you again to the Bible. Paul, in writing to the Corinthian Saints, those who had already received the gift of the Holy Ghost as all the members of the Primitive Church had done by the laying on of hands, says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

And again, Paul admonishes Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." And still again, in his second epistle to Timothy, he found it necessary to remind him, for evidently Timothy had become somewhat derelict in his calling: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

Philip had been preaching Christ down in Samaria and many believed and were baptised, then we read: "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptised in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." David, the Shepherd King of Israel, was a man after God's own heart but he sinned against God and incurred divine displeasure. He felt the loss that had come to him. It was indeed a reality. The Spirit of God had withdrawn from him and in his agony he cried unto the Lord with a broken heart and a contrite spirit: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

Thus, it will be seen from these and many other passages of Scripture that the gift of the Holy Ghost is a reality, and that the Scriptures are teeming with illustrations of its practical operation among the members of God's Church in various dispensations. This is also true of the present dispensation when God has again raised up a Prophet to restore the Gospel in its primitive purity, and to organise anew His Church, which He has endowed with power "from on high" by restoring the Priesthood to minister in His name, thus making valid and effectual the performance of all its sacred ordinances.

Let me now, in conclusion, say what I said in the beginning. In a world of sin and darkness there is urgent need for divine guidance. Therefore, Oh God, be merciful unto thy children that dwell upon the earth. Remember the honest in heart in every land. Bring them to a knowledge of thy truth. Lead them by thine almighty hand into the fold of Christ.

Remember thy covenant people. May they grow in the knowledge of thee and in good works day by day. Remember the youth of Zion. May they not wander into by and forbidden ways but may they walk in the straight and narrow way that leadeth unto life eternal. Frustrate the plans and machinations of the evil and the ungodly. May they fail in all their evil undertakings. May they be caught in their own snares and fall into

their own pits which they set and dug at the feet of thy people.

Hasten the day when Zion shall be redeemed, when sin and iniquity shall be banished from the face of the earth and righteousness shall predominate and cover the earth even as the waters cover the mighty deep, I humbly pray through Jesus Christ the Lord. Amen.

UNCHASTITY, A DOMINANT EVIL*

The character of a community or a nation is the sum of the individual qualities of its component members. To say so is to voice at once an ordinary platitude and an axiom of profound import. The stability of a material structure depends upon the integrity of its several parts and the maintenance of a proper correlation of the units in harmony with the laws of forces. The same may be said of institutions, systems, and organisations in general.

Not alone is it fundamentally proper and in strict accord with both the spirit and the letter of the Divine Word, but absolutely essential to the stability of the social order that the marriage relation shall be defined and regulated by secular law. Parties to the marriage contract must be definitely invested with the responsibilities of the status they assume; and for fidelity to their obligations they are answerable to each other, to society, and to their God.

Sexual union is lawful in wedlock, and if participated in with right intent is honourable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity.

Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonour inflicted on unfortunate though innocent children. The dreadful effects of adultery can not be confined to the erring participants. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence. The immortal spirits that come to earth to tabernacle in bodies of flesh have the right to be well born, through parents who are free from the contamination of sexual vice.

It is a deplorable fact that society persists in holding women to stricter account than men in the matter of sexual offense. What shadow of excuse, not to speak of justification, can be found for this outrageous and cowardly discrimination? Can moral defilement be any the less filthy and pestilential in men than in women? Is a male leper less to be shunned for fear of contagion than a woman similarly stricken?

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*By the late President Joseph F. Smith in *Gospel Doctrine*.

So far as woman sins it is inevitable that she shall suffer, for retribution is sure, whether it be immediate or deferred. But in so far as man's injustice inflicts upon her the consequence of his offenses, he stands convicted of multiple guilt. And man is largely responsible for the sins against decency and virtue, the burden of which is too often fastened upon the weaker participant in the crime. The frightful prevalence of prostitution, and the tolerance and even condonation with which the foul traffic is treated by so-called civilised society, are black blots on the pages of current history. . . .

Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness entail the deterioration of tissue, and disturbance of vital functions, and so render the body receptive to any distemper to which it may be exposed, and at the same time lower the powers of resistance even to fatal deficiency, so does unchastity expose the soul to divers spiritual maladies, and rob it of both resistance and recuperative ability. The adulterous generation of Christ's day were deaf to the voice of truth, and through their diseased state of mind and heart, sought after signs and preferred empty fable to the message of salvation.

We accept without reservation or qualification the affirmation of Deity, through an ancient Nephite prophet: "For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts" (Jacob 2: 28).

We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no part in the exaltation of the blessed.

We proclaim as the word of the Lord:

"Thou shalt not commit adultery."

"He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith" (Doctrine and Covenants 63: 16).

INCREASE

As the widow's oil increased, not in the vessel, but by pouring out; and as the barley bread in the Gospel multiplied, not in the whole loaf, but by breaking and distributing; and as the grain bringeth increase, not when it lieth in a heap in the garner, but by scattering upon the land; so are these spiritual graces best improved, not by keeping them together, but by distributing them abroad. The talent gathereth nothing in the napkin, unless it be rust and canker; but traveling in the bank, besides the good it doth as it passeth to and fro, it ever returneth home with increase.—Sanderson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 23, 1925

EDITORIAL

"COME AND SEE"

An interesting account of the first meeting of Jesus and some of the men who later became His Apostles is given us by the evangelist, John. Shortly after the baptism of Christ, John the Baptist stood with two of His disciples, Andrew and John. Upon seeing Jesus pass by, the Baptist exclaimed to them: "Behold the Lamb of God!" The two disciples were so deeply impressed with this testimony that they immediately followed Jesus. "Then Jesus turned, and saw them following," and inquired as to what they were seeking. With a probable desire to learn more of the "Lamb of God," they asked, "Rabbi, where dwellest thou?" Christ replied, "Come and see."

In a literal way and with the spirit of the words of the Saviour to John and Andrew, the Latter-day Saints extend a similar invitation to the world. If men wished to know Christ, they went to Him and they learned to know Him through seeing and hearing. The message of "Mormonism" is for the world. No attempt is made to conceal it or to prevent anyone from testing it or observing the lives of those who have accepted it and who exemplify its teachings.

On the contrary, millions of pounds have been spent to carry that request to the world. Men and women are labouring day and night, without measure or stint, to invite those who will give them ear to come and see. Monuments of unselfish service and devotion have been raised in this latter day in carrying the message of "Mormonism" to the world.

The Church holds that it is an error to say that Christianity has failed to solve the troubles of mankind, because Christianity has never been given a trial. The Gospel of Jesus Christ would cure the evils of the world if accepted and applied. Latter-day Saints know whereof they speak, for they have tried and tested the teachings of Christianity in their own homes and communities.

"By their fruits ye shall know them," is a maxim that is just as truly applicable to-day as in the day of Christ. Many, not affiliated with the Church, have observed the expression of its teachings in the practical, every-day life of the Latter-day Saints, and with wonder and admiration; and with rejoicing they have come away and borne witness to the world. Let those who know the "Mormons"—surely no others are qualified to speak—bear witness.

The following is an excerpt from a letter written by John E. Tresnou, a resident of Mesa, Arizona, to his mother living in England:

"Let me tell you about the 'Mormon' Church as I see it from living in Mesa, which is a strong 'Mormon' town. First, theirs is a seven day religion. Next, their pleasures are as big a part of their religion as their Church services. Again, it is not a religion run by 'ice and refrigeration,' but rather by 'live steam.' There does not seem to be such a vast chasm between the first class, the second class and the third class as in any other religion I know. Of course there are classes, but they mix well. If in this life I wish to make friends for the value those friends will be to me when I am in need, I would certainly pick friends who were 'Mormons.'"

A clipping from a recent issue of the *Deseret News* gives the opinion of Ralph Parlette, a lecturer who was a visitor in Salt Lake City. It reads in part:

"I have been fifty years 'discovering' the 'Mormons.' As a little boy in Ohio I was taught that they were blood-thirsty and immoral. I came to Utah to lecture fifteen years ago, and found them industrious, meek and kind. But only in this present visit have I learned how wonderfully spiritual they are as well as practical. I think they are demonstrating their prayer, 'Thy kingdom come in earth as it is in heaven,' by getting the heavenly vision and then labouring to make earth as much like heaven as possible. I admire them. I love them."

The Honourable Henry F. Ashurst, United States Senator from Arizona, paid the "Mormons" a tribute in a recent public address. Senator Ashurst has been more or less closely in contact with the Latter-day Saints all his life. He knows their virtues, their worthy aspirations, and their accomplishments. He said:

"The spot on which I stand brings back hallowed memories, for it was here that patriarchs of the Latter-day Saints taught gentle lessons on the value of thrift, industry and uprightness, requisites to character building which reflect to-day in the nobility and integrity of the "Mormon" people, wherever you find them. Their simple teachings, stressing the principles of honesty, loyalty to duty and to government, made a deep impression on my youthful mind and have proven a source of inspiration ever since."

Such are the opinions of those who have come and have seen. An invitation is extended to all who desire to know the Latter-day Saints to come and see. Latter-day Saints in England and in other countries of Europe live the same religion as the members of the Church in Utah and the surrounding States. They are just as true to their profession. Are you in doubt as to what that message means to-day? Then come and see for yourself. Would you know where Christ is to be found? Come and see.

F. Artell Smith

IMPLEMENTS OF WAR AND PEACE

A SCRIPTURAL PASSAGE frequently cited as a prediction of blessed conditions not yet realised occurs in Isaiah (2: 4) and Micah (4: 3). It refers to the "last days," in the period immediately preceding the Millennium, and thus describes the fulfilment of the Lord's purposes:

"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

In the Imperial War Museum at South Kensington, London, is a bayonet that has been shaped into a sickle; and as part of the exhibit the following inscription is displayed:

"This German bayonet, used in Palestine during the Great War, was beaten into a pruning hook by villagers, near the banks of the Jordan, and was found in use by the High Commissioner for Palestine, near the traditional site of the Baptism of Jesus Christ.

"Presented by Sir Herbert Louis Samuel."

THE LONDON CONFERENCE

THE LONDON CONFERENCE convened on the 5th inst., at "Deseret," London. There were in attendance President James E. Talmage, Sister May Booth Talmage, Elders G. Martin Hopfenbeck and Rulon H. Sanders of the Liverpool Office, Conference Presidents Emerson C. Willey, Wallace R. Budge, Don Clyde and Benjamin R. Birchall, Elder Selvoy J. Boyer of the Norwich Conference and Sister Elizabeth Birchall, as also all the missionaries of the conference. Three general sessions were held as well as special meetings of the Priesthood, the Relief Society, and of missionaries. Music was furnished by the North London Choir.

An exceptionally well-prepared program on "The Standard Works of the Church" was rendered in the Sunday School session. The speakers commented on the theme of the program and also gave illustrations of the value of loyalty, industry and thrift, and the importance of little things as stepping stones to worthwhile achievements.

Well-attended sessions were held in the afternoon and evening. The speakers testified to the divinity of the work and teachings of the Prophet Joseph Smith. In a convincing manner they spoke on the Word of Wisdom and the temporal and spiritual advancement possible by obedience thereto. Sister Talmage explained the auxiliary organisation work, and emphasised the opportunities provided for the development of the faculties of those engaged therein.

The main discourses of the day were delivered by the Mission President. In the afternoon session he forcefully emphasised the relationship between the Church and the individual member. He showed that the Church needs the individual members, but that the members need the Church infinitely more. In the evening session the President urged his hearers not to waste time on the doctrinal controversies of the day, for they are outgrowths of dissatisfaction with the simple teachings of the Saviour.

STUBBORN OR STAUNCH? STUPID OR STEADFAST?

J. W. Booth

PRESIDENT OF THE ARMENIAN MISSION

Before we proceed to solve the question heading this article let us define the terms used therein.

Stubborn means standing like a stump; hence, unreasonably obstinate; or not yielding to reason or persuasion.

Staunch means firm in principle, connoting the exercise of rational intelligence.

Stupid means wanting in understanding.

Steadfast means firmly established, not fickle or wavering.

Come now, my friends—"Mormon," Mohammedan, Jew, and Gentile—let us reason together a moment. There are in the world approximately one billion six hundred million people. The "Mormons" number a little more than five hundred thousand, or about one in thirty-two hundred—a very few indeed! Let me ask those of you who are acquainted with history if a paucity of numbers has always been characterised by stubbornness and stupidity? Rather, have not the few—that is the successful few—always been staunch and steadfast as compared with the ignorant many?

Were Noah and his few companions the only stupid ones of his day? When Jeremiah sank in the mire of the dungeon of Malchia, while the princes of the king plotted against his life, was he stupid or was he steadfast? Were the Apostles of the Lord Jesus Christ stubborn or staunch when their faith wavered not before tortuous flames and their confidence in the Master remained "stronger than the cords of death"? Were they stupid, or were they steadfast in their zeal for the principles that are eternal?

Stupidity cried, "Crucify Him, Crucify Him." "His blood be upon us, and on our children." But steadfastness pleaded, "Who shall separate us from the love of Christ?"

Was it steadfastness that urged Columbus, in the face of death,

into the shoreless sea? Was it stupidity that cried, "Sail on! Sail on, and on, and on!"

"He is a slave who dare not be
In the right with two or three."

Stupidity in the matter of religion means stagnation—nothing that is new is wanted—no prophecy, no vision, and no revelation.

Steadfastness, on the other hand, stands for progression; no limit is placed on the realm of truth; no fence is built around the field of science.

"The works of God continue,
And worlds and lives abound.
Improvement and Progression
Have one eternal round."

About the middle of the nineteenth century a mighty movement was launched, marking the beginning of rapid transportation across the American Continent. The Atlantic Ocean was to be linked with the waves of the Pacific. The United States Government said, "It must be"; and the Railroad Companies answered, "It shall be."

Stubbornness and stupidity were soon manifested in a campaign of opposition. The Indian, the buffalo, the bear, and the rattlesnake combined to thwart the scheme. The intrepid workers played their parts, and sang their songs as best they knew. But the distracting discord of the whoop, the bellow, the roar and the hiss in that campaign song of opposition soon defeated its own purpose. In a few years the whistle and puff of the heavy engine and the jostle of the clanking cars laden with freight and passengers proclaimed to all America that Steadfastness was now riding the coaches and Stubbornness lay buried under the last "fill in" of the road-bed.

A little later that line of transport was pushing across the Great Plains. The engineer, with his hand on the throttle, sat facing the full blaze of a setting sun. The Red Man stood in amazement at a safe distance from the snorting horse of iron; the buffalo grazed in his boundless pasture; the bear had shambled away to the woods; and the rattler lay coiled in his den in the rocks. With a single exception, the line was clear. The keen eye of the engineer detected an object a mile ahead. A near approach revealed a lone buffalo bull facing the on-coming train. The usual warning was unheeded by that defiant king of the prairies. He stood there, fixed in his purpose, and the result was a collision. The engineer gazed at the mangled carcass as he sped past and said, "Pluck, but no judgment." Was that old bull steadfast or stupid?

Recently, a Jew told me that he would take part in another crucifixion if the same Christ should come again with the same claims. My Jewish friend, are you proud of that statement?

Are you now pleased with your record of nineteen hundred years ago? I think, as a nation, you are not.

Are you, my Mohammedan friends, among whom I have seen commendable examples of tolerance, proud of the story of 1895, when fifty thousand Armenians were massacred in Asia Minor? And do you boast of the unspeakable horrors you inflicted on a million of your subjects in the recent deportations to Mesopotamia?

My Catholic friends, are you elated to-day over the slaughter of thirty thousand sincere Huguenots who, four centuries ago, dared to raise the torch of religious liberty on the soil of a once intolerant France? Do your hearts rejoice when you read of Galileo, and Wycliffe, Huss, and Jerome?

My Protestant friends, what do you think of those who slowly roasted to death the lamented Savonarola? Was it steadfastness, or was it stupidity that led to such inhuman, diabolical acts and deeds?

Are you, my friends, still in sympathy with that murderous mob at Carthage, Illinois, in 1844? Are you still reveling over the devilish deeds at Haun's Mill, Missouri, in 1838? Are you delighted when you read of that blunder of a misinformed President of the United States who sent an army to exterminate a people whose only crime was steadfastness and progression? Do you glory in the report of the great conference at Pittsburg, Pennsylvania, as late as November 1919, when bigotry was allowed to east Christian decency out of your council chambers and rule with demoniac hatred for two full sessions?

Remember, a church in error may suffer persecution but the true Church of Christ was never known to persecute. Where do you stand? Are you among the few who are being opposed, slandered and persecuted? Are you among the silent sympathisers of an unpopular though progressive movement? Or are you one of that senseless class whose whoop and bellow and roar and hiss are quietly dying the death of a despondent suicide?

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Such words were never uttered for the comfort of stubborn, stupid, lying and intolerant hirelings whose "heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money."

Where do you stand? Think it over!

MAKE such a habit of well-doing in you that you shall not know how to do evil.—SIR PHILIP SIDNEY.

FROM THE MISSION FIELD

Priesthood Meeting—On the 4th inst., the regular monthly Priesthood meeting of the Birmingham Conference convened at Handsworth. Encouraging reports were given from the various branches, and President Joseph E. Tillotson offered timely instructions.

Releases—The following missionaries have been honourably released from their labours in the British Mission, to return to their homes:

Selvoy J. Boyer, the Nottingham and the Norwich Conference.

Milford M. Mills, the Sheffield, the Free State and the London Conference.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Saturday, the 18th inst., per s.s. *Montclare*, and have been assigned as follows:

For the Swiss and German Mission—

Steve R. White, Ogden, Utah.

Clarence A. Kirkham, Provo, Utah.

William J. Jordan, San Francisco, California.

For the Netherlands Mission—

Gerard Doezie, Salt Lake City, Utah.

Meetings of Traveling Elders—A meeting of the traveling Elders of the Birmingham Conference convened on the 4th inst. Gratifying reports were given, and instructive talks were made by Elders William J. Attridge and James H. Bowns. President Joseph E. Tillotson emphasised persistent effort in missionary work.

On the 11th inst., the Elders of the Newcastle Conference convened in Sunderland. Reports of work done, and an outline of work for the ensuing month were given. Elder Milton England gave a talk on "Open Air Meetings."

The Elders of the Nottingham Conference convened in their regular monthly meeting on the 11th inst., at Nottingham. Reports and instructions were given, and Elder George O. Gee gave a talk on "The Seventh Article of Faith."

Socials—On the 4th inst., the Norwich Branch gave a farewell social for Elder Selvoy J. Boyer who has been honourably released to return to his home. A delightful program was rendered and games were played. Elder Boyer was presented with a set of silver knives as a token of appreciation for his faithful service. There were in attendance President James D. Moyle and Elders Walter F. Whitehead, Ben E. Summers and Harold L. White.

A farewell social was held at Nottingham on the 4th inst., for

Elders Ianthus L. Richards, John W. Crofts, Fred B. Alleman and Lawrence W. Bramwell. An enjoyable program was rendered.

The Leicester Branch (Nottingham Conference) gave a social in honour of Brothers Frank Wheatley, George Gent and Roy Roberts, who have for years been devoting their talents and a large portion of their time in the work of the branch. The Leicester Choir rendered the entire program. The guests of honour were presented with tokens of appreciation for their faithful services.

Branch Conferences—The members and friends of the Rhondda Valley (Welsh Conference) convened in conference on the 5th inst., at Llwynypia, for the first time in fifteen years. It was a time of rejoicing for all present. There were in attendance Elders Melvin W. Grant and George C. Mann of Rhondda Valley, Charles L. Johnson from Merthyr, and Gordon Burt Affleck from Cardiff.

A branch conference of the Barnsley Branch (Sheffield Conference) was held on the 5th inst. A program bearing out the theme, "The Organisation of the Church" was rendered in the afternoon session by the Sunday School pupils. The speakers of the day were Brothers Robert H. Briggs, Richard Lee, Fred Birkhead and Elders Harley K. Fernelius, George A. Adamson and President O. David Merrill.

The Ipswich Branch (Norwich Conference) held a successful conference on the 29th ult. Brother Alex. S. Gooding was released as branch president, and Elder Clifford D. Gough sustained in his stead. The speakers of the day were President James D. Moyle and Elders Rulon L. Russon, Clifford D. Gough, Ben E. Summers and Walter F. Whitehead.

The Kidderminster Branch (Birmingham Conference) held a conference on the 5th inst. An excellent program stressing the first principles of the Gospel was rendered. The speakers of the day were President Joseph E. Tillotson, Elders Thomas S. Griffiths, Morgan Hawkes, Alvah N. Stout and Brothers Robert L. Dunn and William L. Gittins.

The Saltley Branch (Birmingham Conference) held a conference on the 12th inst. The speakers were President Joseph E. Tillotson and Elders Thomas S. Griffiths and Alvah N. Stout.

A conference of the Sheffield Branch was held on the 12th inst. Brother George H. Bailey conducted the various sessions. The speakers of the day were President O. David Merrill and Elders James L. Clark, Jethro M. Palmer, Rollo E. Watkins and Albert G. Stanger.

On the 5th inst., a successful conference of the Darlington Branch (Newcastle Conference) was held. The two sessions were conducted by Brother Thomas Dinsdale. President William A. Monson and Elders Ariel Crowley and Godfrey Holmes were the speakers.

The Middlesbrough Branch (Newcastle Conference) held an unusually successful conference on the 12th inst. A record attendance of members and friends was had as a result of the commendable work that is being done by the Elders and Saints labouring there. The speakers of the day were President William A. Monson and Elders Milton England, Jesse R. Smith and C. Leland Davey.

TO THE MASTER

SAVIOUR, Redeemer of my soul,
Whose mighty hand hath made me whole,
Whose wondrous power hath raised me up,
And filled with sweet my bitter cup!
What tongue my gratitude can tell,
O gracious God of Israel!

Never can I repay thee, Lord,
But I can love thee. Thy pure word,
Hath it not been my one delight,
My joy by day, my dream by night?
Then let my lips proclaim it still,
And all my life reflect thy will.

O'errule mine acts to serve thine ends;
Change frowning foes to smiling friends;
Chasten my soul till I shall be
In perfect harmony with thee.
Make me more worthy of thy love,
And fit me for the Life Above.

ORSON F. WHITNEY.

DEATH

EDWARDS—Brother Thomas Edwards, a member of the Barnsley Branch (Sheffield Conference) died April 5th, after a prolonged illness. Deceased was eighty years old and has been a member of the Church since 1893.

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